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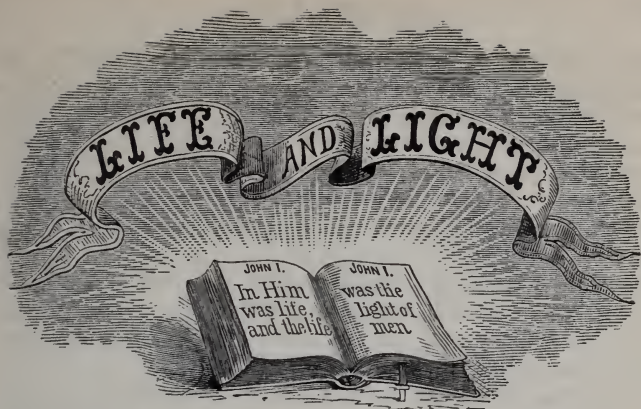
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FOR WOMAN.

VOL. VII.

MAY, 1877.

No. 5.

TURKEY.

DARK DAYS IN VAN.

BY MRS. M. W. RAYNOLDS.

THE city of Van, of whose plunder and desolation Mrs. Raynolds has sent us a vivid description, is one of the later stations of the American Board. It is a place of great antiquity, — said to have been founded by Semiramis as a summer-retreat from the heat of Babylon, — situated on the shores of Lake Van, quite in the eastern part of Turkey, and has been called the headquarters of Armenianism. At the time of its occupation by the missionaries in 1872, it contained about thirty-five thousand inhabitants, of whom twenty-two thousand five hundred were nominal Christians.

The city proper, surrounded by a wall, as seen in the cut on the following page, nestles at the foot of a high ledge of rocks, and contains most of the shops, while the residences are scattered among the "gardens," stretching five or six miles away. By this arrangement, the homes of the people were mercifully spared from the destruction that fell upon the business-portion of the city. Of the calamity and its effects, Mrs. Raynolds writes as follows: —

"For the last two weeks our city has been greatly disturbed, and a reign of fear has existed. Tuesday night, Dec. 12, the greater

part of Van markets were plundered, and half were burned, by the Turkish soldiers. In these Oriental lands, the shops and bazaars are all together ; and those in Van were almost exclusively owned and occupied by Armenians who are Christians. There were a thousand shops, and the burned half included two-thirds or three-quarters of the better class. They began to plunder early in the evening, and at about eight o'clock the fire was started. There was not a breath of wind; and as we had had six weeks of continuous rain, snow, and damp weather, and the houses are so largely built of mud, a good deal of effort was necessary to fire them. Kerosene was kept at one or two shops, and was used, with powder and cartridges, to start and keep the fire.

“ After the fire was started, the soldiers did not allow any one to try to arrest it, or to attempt to secure his money or stock. In some few instances in which they had succeeded in getting out money or goods, it was forced from them: one man, in trying to defend his stock, was so beaten that he died next day. The plunder continued till after midnight. A few who lived in the city, and learned what was going on, before the market was fired, succeeded in emptying their shops; and most of our Protestant brethren thus rescued their property. Only one lost all his stock, and another a part. A number have lost employment; and all business is at a stand-still. It seems as if God had heard our many prayers that he would shield the Protestants in time of trouble, he gave us such precious evidence of his minute and tender care over us. It was two weeks before Christmas; and we missionaries had several articles in the markets, some designed for gifts, and some that had been sent as patterns; and, though they were in four different shops, not one was lost. They were articles which the thieves would have prized, yet not of great value, or very essential to our comfort; but the Lord chose to keep them for us, and they will henceforth be doubly dear to us. I cannot help feeling that the Lord intends us to take this as a direct token of his loving care.

“ The loss by the fire and robbery is variously estimated at from five hundred thousand to two millions of pounds. The actual loss is probably somewhere between these figures. One intelligent Armenian said, ‘ Wealth increases very slowly here; and the property in these markets was the result of a hundred years of accumulation.’ It is a terrible blow to business. There is no one to stretch out a helping hand, scarcely any to loan money to those

VAN, AND THE GARDENS.



who might wish to borrow, no hope of redress, and, worst of all, no public confidence. A week ago the government caused a paper to be read in all the churches, calling upon every one who had shops or stock left to resume business; but they are slow in doing it. Most will attempt nothing until spring opens, or there is some favorable change in political affairs. It will be scores of years ere the city can recover from the blow.

“ We have seen nothing to implicate the civil officers in the affair; but the city government is in a weak state. The pacha has been sick in bed two months, and night before last he died: the higher military officers had all been called to the Russian frontier. When the poor people who had suffered met the soldiers and Turks next day, they said, ‘ What are you so sad about? Your lives are spared. Wait a few days, and see what will happen to you. What is the loss of your shops to the loss of our lives? Shall we suffer from this war, and you go free?’ Those who made the worst threats have been imprisoned; and it is said that a new pacha for Van has already left Constantinople. You will not wonder that fear reigns in every Christian heart, and that they sleep little at night. The first week there was a panic. It is quieter now; but who knows how long it may last?

“ We have been hoping the conference would find some way out of the trouble, and give a stable, beneficial peace; but the days go on, and the preparations for war go on faster. Should war be declared, and England oppose Turkey, or remain neutral, the prospect before the Christians will be appalling. The war then would be wholly religious, and they could expect little save massacre. So long as the Turks hope for help in any shape from England, they will be careful about repeating the Bulgarian massacre; but, if that hope be cut off, they will be doubly maddened. They dare not arm the Christians; and they care not to fight for their protection. Oh, what a comfort to leave all these things in the Lord’s hands! He has his elect in this empire, and, for their sakes, I believe he will shorten and mitigate these days of retribution.

“ What troubles us most is the fact, that, of the mass of these Christians, but few recognize the Lord’s hand in these chastisements. Hoping by lying, stealing, and sabbath-breaking, to increase their gains, or their jollity by wine-drinking and gambling, they constantly augment their sin; and the Word of exhortation does not sink into their hearts. In Dr. Goodell’s Memoir, the

same tendency is noticed; and he cries out, 'Why should they be stricken more? They will revolt more and more. Restrain the vials of thy wrath, Lord, and rather open the windows of heaven, and pour out a blessing.'

"There were rumors that other cities had been plundered and fired; and we knew not how widespread the disturbance might be: so, when our mail came with home-letters, we were much rejoiced, and very thankful for the assurances they brought, that friends in America were praying for us. We live largely on prayer in such days. In some measure we share the fears of the Christians; for ignorance and fanaticism know no distinctions. I feel that our present condition is one to develop faith in God, and in him alone. The Saviour's words to his disciples seem so true of us, 'Behold, I send you forth as sheep in the midst of wolves.' When I think how like ravening wolves the Turks are, and how they would like to devour us if they dared, and how utterly we are in their power, my heart fails me; but when I turn to God's power, his promises, and the wonderful care he has always taken of his own, and of missionaries, my heart is comforted and quieted. We can only wait events."

HARPOOT SEMINARY.

LETTER FROM MISS C. E. BUSH.

THE dreaded days of examination are over, and I must try and conjure up some of the enthusiasm called forth by the excitements of those days. It is all cooled now; for the scholars have left nothing but cold, empty rooms behind them. The weather is dismally foggy and cold; and my room is so silent and desolate, because my dear Miss Seymour has left me to spend the winter in Mardin on account of her health. I will go back, and give you an account of the busiest days of the year.

The week before examination I remember as very pleasant. In the Monday morning prayer-meeting I spoke particularly about performing every duty faithfully, in spite of hurry and excitement, of forgetting self, and not being anxious or troubled. I think we all tried to live according to the advice of that meeting; for it seemed to me that lessons were very good, everybody was happy, and God's blessing shone over all throughout the week. I particularly remember one prayer-meeting at the close of school. We had just received news that the pacha was coming to visit our school the next

day. Our first thought was, "Oh that this visit might be for the glory of God and the good of his cause!" I tried to impress upon the scholars the need of being quiet, self-possessed, and lady-like, not thinking too much about pleasing one who was only a man, but thinking first about pleasing Christ. And then we prayed; and it was a precious time to us all, I am sure. Perhaps you will think it strange that I thought so much about this visit: but it is the first time a pacha has so honored our schools; and for the girls to recite before him with uncovered faces was no slight innovation on Oriental rules.

Friday dawned beautiful and bright. We were busy all the morning, planning Monday's examination exercises, calling classes, rehearsing songs, hearing compositions, &c.; and we also arranged the rooms nicely for the pacha's coming in the afternoon. Imagine our new schoolroom, bright with its adornings of carpets, maps, organ, and plants, and the girls dressed in their best, with bright, expectant faces. As the pacha entered, all rose to salute him. He shook hands with us ladies, and gave the girls a pleasant bow. For a time he sat in the rocking-chair provided for him on the platform, asking questions about teachers, scholars, and studies; then English and Turkish reading-classes, a Bible-class, geography, geometry, and astronomy, were patiently listened to, although he understood nothing, except when the Turkish was read. He examined the maps which the girls had drawn, heard them sing, and praised all, and thanked them for each effort they made to please him. "What!" he exclaimed, when he saw the list of their lessons, "do they study algebra and geometry?" He gave them some good advice, then came up with us to Mr. Allen's parlor, and partook of coffee and cake, and proved himself to be a very genial, pleasant man. He has conferred many favors on the Protestants, and for all his good-will has received the title of "Prote-Pacha," which is hardly intended as an honor by those who give it.

You would have been pleased to hear the remarks of the girls when we praised them for their exemplary conduct during his visit. One said, "Why, I was not afraid at all: very often we have been more timid when a common man has come in to hear us recite." Another said she felt as if their most "intimate friend" had come in to see them. I thought the secret of it all was found in the words of one of our dear graduates, "We prayed much for God's blessing upon his coming." The housework of Saturday, and the quiet of Sunday, intervened, and then came *the* day. It was

cloudy, and sprinkled often; but this did not dampen the ardor of the scholars, or the crowd of friends who filled the room. The studies examined were geography, Bible handbook, Armenian history, algebra, English, ancient Armenian grammar and reading, Turkish arithmetic, Old Testament, Bible history, astronomy, geometry, and arithmetical chart. Interspersed between the recitations were songs and compositions. The classes in the Bible and Bible handbook excelled. There were seven graduates; and I rejoice to tell you, that, for all these, we have hope that they are Christians. Some weeks ago I spoke to the school about work for Christ this winter; and, at the close of my talk, I wished all who were willing to promise that they would this winter industriously seek the salvation of souls (setting apart a time each day when they would go from house to house to read the Bible, pray and talk with women), to raise their hands. I was filled with gratitude to see how many were ready to pledge themselves to the work; and most were girls whom I knew did it prayerfully and seriously. We have seen them grow intellectually, grow in obedience and love for the right, and are glad and grateful to call such our scholars. I would not part with the precious experiences which I have had in our school-work this summer for much that the world calls precious.

CHINA.

TENT-LIFE IN MONGOLIA.

BY MRS. WILLIAM P. SPRAGUE.

[Continued from page 107.]

MAY 25. — About four o'clock we arrived at the *lama's* village. My husband had gone on to call on the *lama*, or priest, and, with his help, select a good place to pitch our tent. While waiting in the cart for the tent to be put up, half a dozen bold and very impudent women surrounded me. They were so unpleasant, I longed to hide from them. I hope we may not meet many such. If I were utterly self-forgetful, if I would always keep in mind the loving forbearance of Jesus when he was surrounded with just such unpleasant people, I might overcome and forbear. My hope of success is in the promised help. The tent up, it was immediately crowded with men from the village. As I entered, I was startled by a loud noise: I could not imagine what it was. Mr. Sprague led

me in, laughing, and saying, "Why don't you answer?" At the upper end of the tent, the *lama* had risen to salute me. He is a very large man, has a voice that sounds like a lion. It was his "*Amorhan!*" ("abide in peace!") that startled me. Mr. and Mrs. Gilmour, missionaries of the London Society to the Mongols, had preceded us three weeks. They stopped at this village two days, and, of course, all had something to talk about, and many questions to ask. For two hours, husband showed them pictures representing home-scenes, and then preached to them the gospel truth from the few Scripture pictures we had. Here the *lama* showed his knowledge of the truth, which surprised and pleased us. Each picture, after my husband had laid it down, he took into his own hands, and explained it over again to the others, telling them Mr. Gilmour told him the same, and this new religion was "good, very good:" it made men good. As we listened to him, and saw his apparent earnestness, we could but think what a power for good he might be to his countrymen, if he would only come out on the side of Christianity. It is mysterious, it is wonderful, what power, what complete sway, Buddhism exercises over the minds of this people. It is one of the first things we notice when in contact with them. No single step in life, however insignificant, can be taken without first consulting his religion through his priest. But we know there is no system of error so strong, but truth in time will overthrow it.

MAY 26. — The *lama* told us the Gilmours were less than a hundred *li* away, stopping at a temple. We think we will try to get to them Saturday, and spend the sabbath with them. Before noon, the wind began to rise, and the dark clouds betokened rain. Just before this we came in sight of a cluster of tents: so I got into the cart; and my husband, taking a few tracts, went to call on the people. He was received kindly at the tents, the people listening attentively to the story of Jesus. One man, taking a book, read aloud: so Mr. Sprague left the few he had with this man. By this time the wind had become so strong it was difficult for the oxen to go on. The cover of my cart was badly pulled and torn, and we feared the whole top would be blown away. At last we were made happy by the sight of tents. After much trouble, and with the aid of four extra men, the tent was raised. By this time all the men in the vicinity were about us, — three *lamas* and a dozen black men (all are called black men who are not *lamas*). Tea was immediately made, which they drank while Mr. Sprague preached the

gospel to them. They staid the remainder of the afternoon, and it was seven o'clock before our hunger was appeased.

MAY 27. — Were on the road early, aiming for Bagatagus (Small Salt). We were told Mr. and Mrs Gilmour were there. We commenced our journey in the liveliest of spirits. It is well we did. The servants said they knew the road well, and would take us there quickly. We travelled all the forenoon without seeing a tent or meeting a horseman. I became very tired, and, lying down in my cart, fell asleep. I was waked by hearing a shout, "Maggie, Maggie, we are lost, — lost on the plains of Mongolia!" I alighted from the cart quickly. The sight which met my eyes was not pleasing. We were in the midst of a "desert wild." As far as the eye could reach, nothing was seen but hummocks of wild grass, and patches of salt, — not even a road. We were at sea on the Salt Plains. Mr. Sprague proposed to leave me, if I were willing, mount "Whitey," and ride as fast as possible to the East, find a road, a tent, or somebody that could direct us to Bagatagus. He was gone over an hour. He went on till he came to three tents. Only the women were home; and they were so frightened at seeing him, it was with difficulty he got them to answer his questions. One woman pointed to the West, saying, "It is over there." After three hours of rough travel, we were rewarded by seeing a broad stream of water, and hearing the servants call to us, "There is Bagatagus." Tired as we were, this was good news. A few people came in to our tent; and we learned that Mr. and Mrs. Gilmour spent a week here, but are now at Haiyinkerawa Sopma (temple).

MAY 28. — Truly this has been a day of rest to us. At nine o'clock we opened the tent-door, and people were in and out all the forenoon. One man was much interested reading the birth and death of Christ, asking many questions. We gave him a Matthew and three tracts. We hope to see or hear from him some time in the future.

MAY 29. — When we heard we were so near the Gilmours, we determined to hasten on. The last two days have convinced us that the Mongols have no idea of distance. When they travel, they jump on their horses, and rush over the ground like flying Arabs, with no thought whatever of time or distance. Twelve o'clock, and no temple in sight. But after a little we went on, hoping the temple was nearer than the people said. Oh, how tired we were! "Well," said my husband, "I'll ride to the top of that highest

hill; and, if I see the temple, we will go on: if not, we will ride back to the tents, and camp there." I waited till I saw him at the top of the hill, saw him take off his hat, and give it several vigorous waves, and I started on. Half an hour's ride brought us into a most lovely valley, at the head of which loomed up before us, and glistened in the glory of the setting sun, Haiyinkerawa Sooma, we had longed to see. Weren't we happy now? Before reaching the tents we saw Mr. and Mrs. Gilmour going from one to another. Soon they saw us, and came to meet us. Could four happier people be brought together than we were this evening in that blue reception-tent? I doubt it. We chatted of home, friends, of home-letters, and of what we had done, by the way, of missionary work. We had evening prayers together, and this was sitting together in heavenly places in Christ Jesus, although in the midst of heathenism.

MAY 30. — This morning we arranged our tent in the best house-keeping order, and are settled down to a pleasant, and we hope a profitable, work of three weeks at this great Buddhist temple.

JUNE 5. — This week has been most remarkable for the crowds of visitors, — priests, black men (laymen), and Chinamen. The first half-day I tried to count all who came into the tent; but, after reaching seventy-five, I was obliged to stop. Mr. Gilmour's tent was more than crowded at the same time. The people went from one to the other, all hearing the same doctrine, and carrying away with them some portions of truth. The books which the *lamas* have taken into the temple — if they are put to a good use, read with a desire to learn the new doctrine, and the true way — will shake the whole building to its foundations.

I would like to tell you our experiences of a windy day, and will do so by giving the substance of a letter which Mr. Sprague sent to Kalgan friends: "We had been travelling against a strong, cold wind for a week, often thinking our covered cart would be certainly overturned or torn in pieces; but, when we were settled in our tent, we experienced the climax. After a windy day, we had a windy night. The next morning the wind was still higher, and we refixed all our tent-pins, tightened our ropes, and placed guy-ropes to the windward. For a while it was fun, scudding across to each other's tents to see the excitement. About noon, after Mr. Gilmour's tent had almost blown over, and we were laughing at them, several pins of our tent gave way at once, and the huge thing came near coming down on our heads. We hastened out,

calling for help; and soon all the servants, Mr. Gilmour, and myself were tugging at ropes, and fastening pins. As a last resort we drew up the covered cart alongside, and rested it on the guy-ropes. Then all was quiet along the line for a time.

“I ran across to see how Mrs. Gilmour was standing the excitement; and, while we were talking and laughing, a heavy gust came up. We heard screams, rushed out; and there stood Mrs. Sprague, out of doors, clinging to our tent with all her might. The wind had blown over the cart; the pins had given way; the ropes were flying; and the whole half of the tent was flapping in and out. I wish you could have seen Mrs. Sprague as she tried to hold down the tent. The wind had blown her hair loose; her clothes were carried to the leeward; and she was swaying back and forth with the wind: but she saved the tent. We dared not go to sleep that night. We kept a candle burning, and watched for the day; but the wind went down as the sun rose. We shall long remember these Mongol wind-storms.”

[To be continued.]

SPAIN.

ANOTHER CALL FOR HELP.

IMMEDIATELY following the letter from Mrs. William Gulick, given in the last number, there came one from Mrs. Thomas Gulick, presenting another case of much interest at Zaragoza. She writes, —

“I should like to tell you a little of the encouragement we have here in the work among the women. It seemed at first stony soil, there was so little spirituality, even in those who, we felt, had begun the new life. But we are getting more into their hearts, especially since the opening of the schools; and the mothers have begun to pray earnestly and in union, and God is blessing us. We are having prayer-meetings together that are very delightful. At the last one there were fifteen present, besides Gracia Martinez, the teacher of the girls' school, and myself. All but four led in prayer; and our hearts were deeply stirred by the earnest petitions that were offered, each one having some special favor to ask. One poor woman who has long been praying for the release of her only brother, who had been banished for life to Africa, because he left his post for a moment while on sentinel duty, gave thanks that his

sentence had been commuted to three years' service in Cuba, and prayed that he might there receive the gospel. Another, with many tears, prayed for her husband. She said, 'O Lord, thou knowest it was he who first brought me to hear the gospel: bring him now to accept thee as his Saviour.' So, all around the circle, one after another opened her heart to the Lord. Three of the women who have been lately brought into our meetings, though they did not pray audibly, were deeply touched.

"Sunday night Mr. Gulick preached about the thief on the cross; and, at the close of the meeting, he invited those who were anxious about their salvation to remain to converse with us. These women staid. They told us they had already begun to pray in their homes; and, before we left, two prayed earnestly that God would give them strength and grace to be faithful to their Saviour. They seem very happy to have found the light; and we feel that they have begun a new life. One of them said, 'I know God hears and answers my prayers. My husband has been away a long time in the mountains, trying to earn something; but he has been able to send me very little. This week my money gave out. I hadn't an *ochavo* in the house with which to get the next meal for my children. I prayed with all my heart about it; and that very afternoon money came, sent by my husband.'

"Gracia Martinez helps me very much in these meetings with the women; and her little school, which now numbers twenty-five scholars, is a great power for good. She is so conscientious in all that she does, and so earnest and prayerful in her Christian life, that we are very thankful that God has brought her to us. Her education for eight years among devoted and cultivated Swiss ladies fitted her for great usefulness here. When the news came that we must retrench in our mission expenditures this year, we began to think, 'Whom can we give up? Where can we cut off?' We felt that Gracia was the last of the assistants that ought to go; better almost any sacrifice than to send her away, and shut this door through which so much good is coming into the church. It has occurred to us, as a help in solving our retrenchment difficulties, that the Woman's Board may like to undertake her support. It would be a great disappointment to the people, and a great blow to the work, to have to give up either of the schools now. You know, I am sure, how trying it is to be obliged to abandon any Christian work that God is evidently blessing.

"Our Sunday school is doing well. Besides the fifty children

of the day school, who are required to come Sundays, we have thirty, forty, and often fifty others, children and adults. The great difficulty now is to find teachers for so many."

Our Work at Home.

CONFERENCE MEETINGS.

BY MRS. H. C. KNIGHT.

[Abridged from a Paper given at the Last Annual Meeting.]

IN the progress of the New Hampshire branch, conference meetings have been of special value. They are the happy mean between the auxiliary and the annual meeting. Auxiliary meetings are too often few in number, and faint in faith, made up of friends and neighbors more afraid of each other than they are of strangers, shy of their own thoughts, and shyer still of their own voices. "I can't take a part" is the sad refrain which keeps many away, and others who come, far in the rear, praying for nothing so much as to be let alone.

The Annual Meeting is a large and stately body. We import speakers. We meet in a church. Both pulpit and pew, if not altogether awe-full, inspire a paralyzing degree of it, and with trepidation too, lest our silence should not be more scriptural than our words, or, at any rate, lest somebody else should think so.

Between these two come the conference meetings, composed of ten or twenty churches, not too small to be awkward, or too large to be acquainted, but small enough and large enough for freedom and fellowship, — two important factors for a good meeting. We come together in a chapel, a cosier spot, where hand touches hand, and eye meets eye, and the heart warms up. The best talent comes to the front, and comes naturally, — so naturally, that the most retiring woman sometimes speaks without knowing it.

"But what do we come together for?" . . . We come together to report progress in Christian work, to confer upon the best methods of carrying it on, and, above all, to gain the quicken-

ing which certainly comes from Christian fellowship and united prayer. In Christian fellowship and united prayer, there are a might and efficacy which can only be known by experience. Intercourse with believers, communion with the Lord's body, is a channel of grace. Before the Day of Pentecost, Christ bade his disciples to remain together, and wait for the promise of the Father. After his resurrection he showed himself to such as were *gathered* together with shut doors; and it was only Thomas, who staid away, that doubted. It was in the little meetings of Christians, in forest, desert, and cave, that the martyrs found faith, and courage to face death for their Lord; and so we, my sisters, need often to speak one to another of his coming kingdom in order to deepen our convictions, and assure our hearts of its great and glorious realities. . . .

The seed is sown by the auxiliaries on hillside and valley, and beside all waters. Our Annual Meeting is the great harvest festival, to which we come bringing our sheaves with us, and come with joy and thanksgiving; but it is at the conference meetings, where we learn how the upspringing shoots and tender blades, the beginnings and blossomings of Christian work, are watched and watered, and cherished and husbanded for the harvest.

The auxiliaries of Hillsborough County have divorced their meeting from the meeting of the conference, and have a day of their own, feeling that the time allowed by the conference was not enough; and a day, they say, is none too long for the occasion. Our other auxiliaries remain with their respective conferences; and, while some of the brethren were disposed to complain of vacant seats during the woman's meeting, it was soon seen that a larger attendance was secured for the rest of the time in the increasing numbers who attend.

These meetings are conducted by the Vice-Presidents, who make their returns for the Annual Meeting from reports brought in at this time. Even in our short experience, the training which our Christian women are gaining is very marked, — a training in self-poise, well-put thoughts, and concerted action, the need of which, Christ, the church, and the times, are rapidly unfolding.

MISS MARTHA PRICE, Miss Fannie M. Morris, and Miss H. A. Sturtevant, have recently been appointed missionaries of the Woman's Board of Missions, — the two former for South Africa, the latter for Micronesia.

“WHATSOEVER THINGS ARE HONEST.”

BY MRS. S. B. PRATT.

A HEARTY God speed to all instrumentalities whose work it is to win souls for Christ! We strike hands with them all, and ask for them an abundant blessing, an overflowing treasury, an increased work, and the smile of the Master, till the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

God forbid that we should say one word detrimental to any of them! But when a plan is proposed which we feel will be a great injury to our own cause, and of no benefit to another, we can but utter an earnest protest. The Woman's Board of Missions was not born in the full sunshine of popular favor. It met with no small opposition and unbelief in its infancy, — an opposition not yet wholly overcome, notwithstanding its nine years of successful working. But the Lord has blessed it, and it is becoming a power for good. One after another, in county, city, and town, organizations have been formed to aid in this work of sending the gospel to those who have no other helper. Our missionaries have gone out, relying on us at home to sustain them: for the means to do this, the Board can only depend on its branches and auxiliaries. Now that the organization is complete, and proving itself a success, what shall be thought, when the agent of another society sends a moving appeal to our auxiliaries, suggesting that we take their cause into our sympathies, and divide with them our receipts? Would the thing be tolerated by any business corporation? Shall Christians have a less fine sense of honor than the children of this world? To us it seems akin to the action of the cuckoo, who, when she would provide for her brood, does not build a nest for herself, but takes possession of that which the poor little sparrow has laboriously built. No wonder that the whole sparrow tribe rise in a mass to drive out the intruder. If you must “reap where you have not sown,” Mistress Cuckoo, would it not be nobler to appropriate an eagle's nest, rather than encroach on the sparrows, who, like the conies, are “but a feeble folk”?

If another benevolent society is to be invited to “broaden its work,” and divide its receipts, why not invite our brethren of the American Board, who have sufficient experience to plan wisely and well, instead of appealing to women, naturally emotional, and easily influenced, who are treading a new and untried path?

Again we say, we wish a hearty God speed to the work among the freedmen. The cause lies near the hearts of all Christian women of America, to none more so than to those engaged in the foreign work. It has a place in our sympathies, our prayers, our charities; but, when we are asked to include it in our organization, the proposition is not only unfair to us, but unwise for the cause represented. For us it asks an impossibility. By our Act of Incorporation we are restricted to act in connection with the American Board of Commissioners for Foreign Missions. Any work not included in their field we cannot engage in.

If the plan proposed were possible, it would lead to endless complications, a lessened interest in both causes, and diminished receipts for both societies. "Union is strength" in many cases: union here would be weakness. "One strong cause is better than two weak ones." Yes. But we neither of us have a weak cause; and two strong ones are better than one.

If but one appeal were made for the freedmen at home and the heathen abroad, those who give systematically and on principle would contribute as they do now: those who give from impulse, or any lesser motive, would make one dollar answer where now they feel obliged to give two. Thus our work would be crippled, and the other not helped.

In behalf of our missionaries who have gone down into the pit of heathenism while we "hold the rope" at home, in behalf of heathen women who have no helper but us, in the name of our Master who has given us this work to do, let not this stumbling-block be placed in our way.

THE "OPEN LETTER."

I SUPPOSE we have all read the open letter which has been generally sent to all our branches and auxiliaries, and read with surprise and pain. Is it indeed so, that millions are growing up in the Southern States with no public or private provision for their education, and statesmen are not alarmed by it? that little or nothing is said or done by loyal men to save the nation from its greatest peril, — ignorant voting? Why are not stirring meetings held at the North to suggest and further systematic measures for establishing schools there on some permanent basis? I am sure the women of the North would gladly lend their aid in the enterprise, not by sect or section. Every true woman would heartily

unite in this common interest for our common country. The area is comparatively small; and union of effort is therefore both possible and practicable.

The Woman's Board of Missions is bound by its constitution and pledges to another field of labor: as such, it cannot, of course, take part in this. And we who are organized and pledged for work under the Woman's Board should be faithful to its spirit and purpose. Relying upon our fidelity, it is founding and sustaining Christian schools among Pagan peoples, which ought not and can not be abandoned. Christian ideas, hopes, aspirations, are taking root in the hearts of Pagan women in every idolatrous land; and we cannot wisely or well withdraw our efforts and influence. If it were Christian wisdom and duty to begin, it is no less Christian wisdom and duty to hold on.

As patriotic women, however, we are at liberty, and must feel it a duty and a privilege, to do our part in helping our Southern sisters by any way which a wise and liberal Christian policy might devise.

H. C. KNIGHT.

GATHER THE SHEAVES.

TRULY we in Boston and New England are living in wonderful times. Such a season of religious awakening has not been known for years. Souls are being born again by hundreds; Christians are being roused from their lukewarmness and their slumber; and it seems as if the kingdom of Christ in its length and breadth must receive a powerful onward impulse. We are very sure that our woman's missionary work will receive a share in the blessing; and yet much must devolve on those already thoroughly interested in it. Young Christians, with hearts all aglow with love and zeal, ready and anxious to labor for their new-found Saviour, are looking to you, dear friends, for advice and guidance; and upon you, in large measure, depends their future usefulness. With the other work that you have to offer them, will you not include the work for heathen women? Can you not gather them into your auxiliaries and mission-circles, and take pains to inform them of what is being done in foreign lands? Can you not hold up to them for imitation such lives as those of Harriet Newell, Fidelity Fiske, Mary Lyon? The harvest is ripe on both sides of the globe. Let the reapers be earnest and active to garner the sheaves.

God hath Promised.

BY MRS. EDWIN WRIGHT.

[Tune, "Hold the Fort. "]

CHILD of God, dost see the standard
Of thy risen Lord?
Marshalled are ye 'neath his banner?
Is his truth thy sword?

CHORUS. God hath promised, God hath promised,
Nor his word will break :
Every knee shall bow before him, —
Bow for Jesus' sake.

What although, in slow procession,
Centuries have passed
Since he gave his holy covenant,
By his oath made fast?

CHORUS. God hath promised, &c.

Have we not delayed his chariot?
Have we travailed sore?
Humbly, Lord, we would remember
Who our sorrows bore.

CHORUS. God hath promised, &c.

Faith implicit, prompt obedience,
From this time we'd bring,
Till thou makest truth triumphant,
And thy praise we sing.

CHORUS. God hath promised, &c.

Hasten, Lord, thy glorious coming:
Speed! oh, speed the day,
When all nations, tribes, and kindred
In Christ's name shall pray.

CHORUS. God hath promised, &c.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM FEB. 18, 1877, TO MARCH 18, 1877.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch.—Mrs. Woodbury
S. Dana, Treas., Ellsworth
"Prayer-Circle," \$1.50; Port-
land High-st. Ch. (of wh. \$100,

by Mrs. Wm. H. Fenn to const.
L. M.'s Miss Alvina Rich, Miss
Abby R. Lyman, Miss Annie
Clark, Miss Hattie P. Bailey,
\$187.15; State-st Ch., \$106.80;
2d Parish, \$30.50; Plymouth

Ch., \$30; Bethel Ch., \$15; Wil-
liston Ch., \$13.50; St. Law-
rence-st. Ch. \$2.69; Bethel Ch.,
"Ocean Pebbles," \$21.15, \$408 29

Total, \$408 29

Fem. Dep. Armenia College.

Maine Branch. — Portland High-
st. Ch., Mrs. Wm. H. Fenn,
\$300; Mrs. J. B. Brown, \$20;
State-st. Ch., a friend, to const.
L. M. Miss Celia M. Patten,
\$25; special contri. of a few
ladies, of wh. \$25 by E. W. D.
to const. L. M. Mrs. Chas. A.
Lord, \$87; sabbath school, \$25;
2d Parish, Mrs. S. W. Larrabee,
to const. herself L. M., \$25, \$482 00

NEW HAMPSHIRE.

New Hampshire Branch. — Miss
Abby E. McIntire, Treas.,
Claremont, Aux., \$30; Centre
Harbor, Aux., \$2.25; Concord
Aux., \$20; Mrs. Asa McFar-
land, in memory of a daughter,
Elizabeth K. McFarland, \$10;
Cornish Centre, Aux., \$20;
Exeter, George Howard Street,
25 cts.; Goffstown "Mountain-
Moss Circle," of wh. \$10 for
Kioto, \$25; Hopkinton, "Cheer-
ful Workers," \$37; Keene, 2d
Ch., "Foreign Land Asso.,"
\$10; Manchester, 2d Ch., Aux.,
\$70; Mrs. H. R. Pettee's S. S.
cl., \$5; Meriden, Aux., \$15;
New Ipswich, "Hillside Glean-
ers," \$5; North Hampton,
Aux., \$11; Peterboro', "Will-
ing Hearts," "Volunteers,"
"Cadets," \$15.63; Tamworth,
Mrs. F. Davis, thank-off., \$5;
Francestown, Aux., \$25; Am-
herst, Mass., in memoriam M.
E. C., and to const. L. M. Mrs.
Ednah D. Tobey, Springfield,
Mass., \$25, \$331 83

Greenville. — In memory of a
mother, 9 20

North Hampton. — Aux., 5 00

Total, \$346 03

VERMONT.

Vermont Branch. — Mrs. Geo. H.
Fox, Treas., So. Hero, "Band
of Helpers," \$7; Waterbury,
"May-Flowers," \$10; "Band
of Faith, with prev. contri. to
const. L. M.'s Mrs. Mary C.
Wheeler, Mrs. R. M. Rorrest,
\$45; Chester, "Willing Hearts,"
\$30; Vergennes, S. S. pupil,
Harpoot, \$40; Randolph, Aux.,
\$5; Rutland, Aux., \$61.92;
"Mission-Circles," \$49.27;
Castleton, Aux., \$9.70; Hart-
ford, Aux., \$24; Newport, Aux.,

\$9.14; Burlington, Aux., \$10;
"Mission-Circles" of Winoo-
ski and College-st. Ch's, \$150;
Fairlee, Aux., \$12.40; New-
bury, Aux., of wh. \$5 by Mrs.
W. A. Clark, \$6.20; Benson,
Aux., \$20.25; St. Johnsbury,
So. Ch., Aux., \$21.15; East St.
Johnsbury, Aux., to const. L.
M. Mrs. Eliza Knopp, \$25;
McIndoes Falls, "Mission-
Circle," \$10; Windham, Aux.,
\$11.19; Orwell, Aux., to const.
L. M. Mrs. Samuel Bascom,
\$25; the Branch, to const. L.
M. Mrs. L. O. Brastow, \$582 22

Benson. — J. Kent, 1 00

Total, \$583 22

MASSACHUSETTS.

Auburndale. — Aux., with prev.
contri, of wh. \$10 by Mrs. Ald-
rich to const. L. M.'s Mrs.
Calvin Cutler, Mrs. S. J. Bur-
ditt, \$30 00

Bedford. — Aux. to const. L. M.
Mrs. Hannah Hartwell, 25 00

Boston. — A friend, to const. L.
M. Miss Carrie Louise Cristy,
\$25; a friend, 50 cts.; Mrs. H.
B. Hooker, \$5; Berkeley-st. Ch.
ladies, \$5.25, 35 75

Brookline. — Harvard Ch., Aux.,
of wh. \$25 by Mrs. S. H. Bur-
dett to const. herself L. M.;
\$25 by Mrs. Martin L. Hall to
const. herself L. M.; \$25 by
Mr. L. S. Ward to const. L. M.
Martha Storer Ward; \$25 by
Mrs. L. S. Ward to const. L. M.
Mrs. Geo. F. Brown; for Miss
Washburn's sal'y, Marsovan,
\$320; "Cheerful Givers,"
\$9.75; "Honey Bees," \$6.20;
"Golden Links," \$5.50; "Vio-
lets," \$5; "Lilies of the Val-
ley," \$5; "Gleaners," \$5;
"Orioles," \$5; "Moss Roses,"
\$5; "Excelsior," \$5, for pupil,
Harpoot, 371 45

Dalton. — "Penny-Gatherers," 5 00

Danvers. — Maple-st. Ch., Aux.,
of wh. \$50 to const. L. M.'s
Miss Elizabeth Putnam, Mrs.
J. A. Larnyd, 56 65

Dedham. — A friend, 5 00

Dorchester. — Miss C. William-
son, 1 40

Gloucester. — Aux., 35 00

Hampshire Co. Branch. — Miss
Isabella G. Clarke, Treas.,
Hadley, Aux., \$54.25; Plain-
field, Aux., \$20; Northampton,
Edwards Ch., \$2; Misses in
S. S., \$21, 97 25

Hinsdale. — "Mountain Rill," 50 00

Ipswich. — 1st Ch., Aux., to const.
L. M. Miss Lydia A. Caldwell, 25 00

Lakeville. — A friend, 1 40

Marlboro'. — Aux., 23 00

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| <i>Maynard.</i> — Friends, | \$5 00 |
| <i>Newton.</i> — Mrs. L. B. Gay to const. herself L. M., | 25 00 |
| <i>Newton Centre.</i> — "Little Woman's Mission-Circle," for Mrs. Chandler's work at Pulney, | 113 00 |
| <i>Norfolk.</i> — Mrs. Levi Mann, | 5 00 |
| <i>North Adams.</i> — Aux., | 20 00 |
| <i>Orleans.</i> — Aux., | 7 00 |
| <i>Oxford.</i> — A friend, | 10 00 |
| <i>Salem.</i> — Tabernacle Ch., "Will-ing Helpers," pupil, Inanda, | 30 00 |
| <i>South Framingham.</i> — Aux., | 50 00 |
| <i>Springfield.</i> — Olivet S. S., pupil, Inanda, | 30 00 |
| <i>Stockbridge.</i> — Aux., | 10 00 |
| <i>Sudbury.</i> — Friends, | 10 00 |
| <i>Truro.</i> — Thank-off., | 2 00 |
| <i>Waltham.</i> — Aux., | 10 50 |
| <i>Ware.</i> — A friend, | 40 |
| <i>West Medway.</i> — Aux., \$21; Mrs. Chas. H. Dean, with prev. contri. to const. herself L. M., \$5; "Olive-Plants," \$4, | 30 00 |
| Total, | \$1,119 80 |

CONNECTICUT.

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| <i>Eastern Conn. Branch.</i> — Mrs. J. C. Learned, Treas., Norwich, 2d Cong. Ch., \$23.50; New London, 1st Ch., \$60.74; East Lyme, Aux., \$6; Mystic Bridge, Mrs. Charles Mallory, \$5; Agreement Hill, \$4.75; Stonington, 2d Cong. Ch., \$10; North Stonington, Aux., \$15.33; Norwich, Johnnie and Lillie Huntington, mignonette-seed, \$4.25, | \$129 57 |
| <i>Greenwich.</i> — 2d Ch., Aux., | 72 00 |
| <i>Hartford Branch.</i> — Mrs. Charles A. Jewell, Treas., Hartford, Asylum Hill, Ch., Aux., Kioto, \$5; "Beehive Mission-Circle," pupil, Harpoot, \$40; Centre Ch. S. S., for Mrs. Capron, \$100; Windsor-ave. Ch., Aux., a friend, Andover, \$10; Windsor Locks, Aux., pupil, Ahmednuggur, \$40, | 195 00 |
| <i>New Haven Branch.</i> — Miss Julia Twining, Treas., Birmingham, for sch'ships at Madura and Inanda, \$60; Colchester, \$71.50; Falls Village, \$5; Goshen, S. S. of Cong. Ch., \$25; Killingworth, \$22.70; Litchfield, \$40; New Britain, "Cheerful Givers," \$100; New-Haven, Centre Church, \$16; Church of the Redeemer, Mrs. H. B. Bigelow, to const. L. M. Mrs. Leverett Shepherd, \$25; College-st. Ch., \$20; New Milford, Aux., \$212.75; "Golden Links," \$23.20; Star-Circle, \$70; Norwalk, \$100; Riverton, \$10; Southport, for Mrs. Geo. | |

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| Hill, \$5; Thomaston, "Free-Givers," \$25; Waterbury, 1st Ch., \$166; Waterbury, 2d Ch., \$70; Wilton (\$25 to const. L. M. Miss Miranda B. Merwin, \$15 for Kioto Home, \$40 Foochow sch'ship, \$50 Dakota sch'ship), \$130, | \$1,197 65 |
| Total, | \$1,594 22 |

Legacy.

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| <i>New Haven Branch.</i> — New Haven, Miss Lucy Starr, | \$500 00 |
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Fem. Dep. Armenia College.

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| <i>Greenwich.</i> — 2d Ch., Aux., add'l, | \$20 00 |
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NEW YORK.

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| <i>New York State Branch.</i> — Miss Myra Fritcher, Treas., Franklin, Aux., to const. L. M. Mrs. A. E. Meek, | \$25 00 |
| <i>Fredonia.</i> — Martha L. Stevens, Kioto, \$10; a friend, \$2, | 12 00 |
| Total, | \$37 00 |

OHIO.

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| <i>Findlay.</i> — Aux., | \$12 27 |
| <i>Huntington.</i> — Friends, | 1 30 |
| <i>Paddy's Run.</i> — Little Alfred Keese, | 1 25 |
| Total, | \$14 82 |

MICHIGAN.

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| <i>Coral.</i> — Aux., | \$4 00 |
| Total, | \$4 00 |

KANSAS.

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| <i>Leavenworth.</i> — Mrs. S. A. Cutts, | \$5 00 |
| Total, | \$5 00 |

CALIFORNIA.

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| <i>Havilah.</i> — A friend, work under Miss Hance, | \$25 00 |
| Total, | \$25 00 |

CANADA.

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| Canadian Woman's Board, | \$223 00 |
| Total, | 223 00 |

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|----------------------------|-------------------|
| General Funds, | \$4,360 38 |
| Fem. Dep. Armenia College, | 502 00 |
| "Life and Light," | 744 23 |
| Weekly Pledge, | 10 90 |
| Leaflets, | 1 20 |
| Legacy, | 500 00 |
| Total, | \$6,118 71 |

MISS EMMA CARRUTH, *Asst. Treas.*

Department of the Interior.

DAKOTA.

LETTER FROM MISS COLLINS.

[This letter from Miss Collins was crowded out at the proper time, for lack of space; but, being of such interest to the friends of the Dakotas, we insert it even at this late date.]

BOGUE STATION, NOV. 5, 1876.

IF you could have been with us this week, I am sure you would have been deeply impressed. We have prayed — oh, so earnestly! — that the Lord would open the windows of heaven, and pour out an abundant blessing upon this people, — prayed that even these dark days might be only the hour before the daybreak; and so it seems to be. Little more than a week ago the Indians heard that “many bad white men were coming to kill the Dakotas, and take away their horses.” The people, for miles around, all gathered about us. Our house was literally surrounded by Indians. They came desiring to shake hands, and to put their horses in our stable, their provisions in our storeroom, and their goods in our house. Two families desired to stay in the school-room. The men, from ten to sixteen in number, begged Mr. Riggs to intercede for them.

As the latest news, each time, was more startling than that which preceded it, the women would rush to us with fear and sadness in their faces. One woman said, “Now my heart is very sad. The white men want to kill us.” Mrs. Riggs tried to point her to Jesus, who is the only true refuge in times of trouble.

Another said to me, “Sitting Bull is a bad man: he makes us much sorrow. Now the white men want to kill us.” She is lame, and said, “They want our horses; I cannot walk. What shall I do? I am frightened almost to death. If they only take the horses, I shall not care; but they want to hold us too.”

An old woman came with her little grand-daughter, asking us to keep a horse for her; but, as Mr. Riggs had gone to confer with Gens. Buell and Terry, we could promise little until he returned. Gen. Terry was very courteous, and did all for Mr.

Riggs he could do consistent with his orders. He did not, as was intended, send the remaining part of the Seventh Cavalry down to take the horses, but sent an order for the Indians to deliver them, for which we thank him. We feared the worst if those men who had seen their leader killed and their comrades fall by the hands of the red men should come here among our already frightened people. The Indians responded to the order by taking all their horses up there to give away, — *glad* to give them, if their lives only should be spared. Mr. Riggs went with them, camped with them, and pleaded for them. Our men are settled, working men, and so received back enough of horses to draw their wagons. One man on the reservation, who had been with the hostile Indians, lost all his. The white men who have Indian families did not lose their horses. I do not see why; for, if it is to keep the hostile Indians from procuring horses, it will only lessen their supplies, not cut them off, for the half-breeds are rich in horses.

Now, out of all this trouble, the Indians have received some good. They have been so dependent upon Mr. Riggs that they have come to him continually; and he now has a hold upon them he never had before. The women seem to love us better, and to appreciate what we do for them more than ever. All the people come to worship. Our small schoolroom will not hold half of them. Our dining-room added does not accommodate the multitude. They listen to the truth as never before. Oh, pray for them, that this, which is to them a great sorrow, may drive them to the Saviour, the Rock of Ages!

One young woman, whom I taught to read, came to me, and said she wanted the "Sacred Book." I gave her one, and she wanted me to show her where the Lord's Prayer and the story of the Prodigal Son are. She read them over; and when I said, "Selma, you must pray to God, read the Bible, and love Jesus," she replied, "I do pray. It is hard for me to be good among the Dakota people." A young man said to Mr. Riggs, "I am in trouble; I have been praying. My heart flutters back and forth. I have prayed much to-day." Oh, how we value such expressions! May not the little leaven leaven the whole? We are making use of our opportunities to help those who are here. Mrs. Riggs reads to them. Miss Whipple taught one woman to knit, and another to make button-holes; and I cut a baby-wrapper for one, and showed her how to make it, and taught another how to make garments for herself and her husband.

JAPAN.

EXTRACT FROM MISS BARROWS'S LETTER.

KOBE, Dec. 19, 1876.

YOU will be interested to hear about the meeting in Kioto last week. Within the last few weeks three churches have been formed there, — at the houses of Mr. Doane, Mr. Learned, and Mr. Neesima. These churches held their semi-annual meeting on the 16th inst., at the house of Mr. Davis, to which the other churches of Kobe, Osaka, Sanda, and Hiogo, were invited, making, in all, the good old Bible number, seven.

The first hour of the morning was spent in prayer; and during this hour there were no lingering pauses. The petitions were evidently poured forth from full hearts into the ear of Him who waits to hear. Congratulations from the older churches to their sisters in Kioto followed, with words of retrospect, hope, and counsel from the missionaries. Mr. Gulick touched the fountain of tears, when he referred to the thrice-repeated prayer of John Knox for Scotland: "O God! give me Scotland, or I die." The suppressed sob from those many hearts told of their great longing for this land. It was good to look into their faces and hear their words, even with such dull ears as mine, as they spoke briefly of what they were doing in the different fields.

One, after telling something of his work in the prison, and how often he felt discouraged, said, "But I am not alone in this: I presume you all feel the need of patience. And then I think of the missionaries, and how long they have to wait for the fruits of their seed-sowing; and then I think of our Saviour, and how patient he is with us all."

In the afternoon we came together for a sermon from Mr. Neesima, and the communion. I think there were not far from a hundred persons present at this meeting. Sixty have joined the several churches in Kioto, — thirty from the school, nineteen of whom entered it as Christians, — and eleven first received the gospel-tidings there: ten came from other churches, and twenty from the city of Kioto. One year ago Mr. Davis began work there. Now there are said to be forty-five places in the city where the Bible is read and explained; in some cases, to only one or two families, in others, to large audiences. The boys from Kumamoto who are in the school are very earnest and warm-hearted, longing to preach the gospel as they may.

A pleasant incident occurred at the formation of one of the churches. One of the city officials had attended the preaching services sometimes, and was present at this meeting. Mr. Davis asked one of the young men, "What if the government should forbid your preaching?"—"If the government forbids," he replied, "we have no course but to obey; but they cannot shut our mouths: we must speak of Jesus." Just then this officer begged pardon for interrupting the meeting, and said, "I know less of this way than you. I have heard but little, and read but little; but I believe it is the true way; and if it is, and if God did send his Son to save us, the very least we can do is to give him the service of our lives; and no government has any right to interfere."

Truth compels me to put by the side of this picture another less pleasant. Mr. Neesima was brought up before the court the other day, on Dr. Taylor's account, because he was practising medicine in the city, when he was allowed to come only as a teacher; and he is not allowed to practise any more. You see the two conflicting elements which we everywhere meet. On the one hand, souls searching after God, and ready to receive him; on the other, bitter hatred and opposition, and, between these two extremes, all the grades. Nothing but the power of God's Spirit can carry Japan for Christ. But we know he is able; and in this confidence we work joyfully and hopefully.

Our school is prospering this year more than last in numbers; but, as they are not all paying pupils, it will not sustain its reputation as a self-supporting institution. We have twenty-four girls in the house, and the promise of six more after New Year's, which will fill our rooms to overflowing. We have been obliged to refuse some who live near, and can come as day scholars.

. . . I feel more and more that this is a blessed work, and am increasingly thankful that I was permitted to come. I want you, dear friends who are helping me in my work, to share in my joy. I must speak of my teacher, who came here on purpose to teach me as well as to study Christianity. She seemed to receive the truth, in a measure, immediately; but the change in her in these last weeks is wonderful. Her sense of sin and her loving trust in God are beautiful to see. She is weak in body, but strong in spirit, and anxious to work. I long to have her help when my tongue is loosed; but God knows. He has led her so sweetly, I can trust him.

CENTRAL TURKEY.

THE RAG CARPET.

THE children whose patient fingers clipped and sewed the rags last summer will feel repaid when they read these extracts from Mrs. Coffing's letters. The first is dated Marash, Dec. 11, 1876.

“ We do so wish our carpet would come! Our assistant teacher has been very sick with inflammatory rheumatism, caused by sitting on the damp floor. But we must wash it, so long as there is nothing on it.

“ DEC. 12. — Last evening we, with Mr. Trowbridge, who was our guest, were to take tea with Mrs. Bickford and her guest, Dr. Norris. It wanted about twenty minutes of teatime when Mr. Bickford sent us over a package which had just arrived from Boston, having been sent us by a good friend in Oberlin. Ten minutes after, I stepped out into the yard; and Mr. Bickford called, ‘ Mrs. Coffing, that large box is for you.’ We had had no invoice, and had heard of no box being on the way for us; but, sure enough, there was my name on it. The servant was called. It was carried across the yard, and the hammer was brought. One board was pried up; and the servant called out, ‘ *Kilim* ’ (‘ carpet ’). The next second I was just jumping up and down like a little three-year-old sis over her first doll, or little Rob over his first drum; and all this notwithstanding nearly a dozen dignified Orientals were standing not ten yards off. But I could not help it. It was so unexpected, and I was so glad! You perhaps know what a pleasure it is to get a box from home: but I never had one that gave me so much pleasure as this; no, not in all these twenty years. We were *needing* it so much, and had given up all hope that it would reach us before New Year's.

“ Now, though we looked carefully for marks to know from whence each roll came, we were unable to decide: so we must ask you to express our *warmest thanks*. The girls were nearly as wild as I was, especially the smaller ones, for they had become quite tired of washing up the large room; and Miss Spencer was as glad as I was.

“ DEC. 13. — The carpet is nearly made; and I must say a word about the way it matches. Our friends having made the most of it, hit or miss, the five breadths for the sitting-room look as if they were all made by one person. It is just as nice as it can be. *Thanks to all*, and love from Miss Spencer and myself.

“JAN 14. — Oh! we did enjoy our carpet New Year’s. You cannot have any idea what a comfort it is.”

We have sent from Chicago to Mrs. Coffing a list of those who notified us that they intended to send carpet; but, as the carpet went direct to Boston, our list may not be correct. Let all who had a share in this good work send postal cards to Secretary W. B. M. I., 75 Madison Street, Chicago.

Home Department.

ARMENIA COLLEGE.

THE following facts are condensed from papers furnished us by Rev. C. H. Wheeler of Turkey, and by Dr. Clark of the American Board:—

Armenia College is so named from its location at Harpoot in Armenia. It is seven hundred and fifty miles from Constantinople, from which it is reached by steamer up the Black Sea, and a horseback ride of eighteen days inland to the primitive home of the race.

Before entering upon the plan of the college, let us look for a moment at the success already attained, which has prepared the way for such an enterprise. The entire work in the Eastern Turkey mission has been determined largely by the methods pursued from Harpoot as a centre of operations. The church there has well illustrated the results of wise missionary principles. It has just passed its twentieth anniversary. From this mother-church at Harpoot have been developed seven other churches in the vicinity of the city. Seven or eight young men have been put into the ministry, and many young women have been educated for Christian work. The number of churches organized at various out-stations around Harpoot as a centre is twenty-three, the entire membership of which, including the city church, is about twelve hundred. These churches are self-governing and self-supporting. During the past three years they have contributed for their general Christian work over seventeen thousand dollars, which, taking into account the comparative price of unskilled labor there (from fourteen to twenty cents a day) and here, is equal to forty dollars per year in America for every church-member, male and female.

The Protestant communities in connection with these churches embrace, in all, six thousand persons of all ages, have thirty-six chapels, twenty-four parsonages, twenty-seven schoolhouses, and support, in whole or in part, fifty Protestant schools.

In all Eastern Turkey there are a hundred and thirty-two Protestant common schools, two hundred and fourteen native laborers, occupying a hundred and nineteen cities and villages. There are 8,256 Protestants, and an average of about six thousand attendants on sabbath worship. A hundred and ninety persons are in training for Christian work; and there are thirty-two churches with eighteen hundred and ninety members. Over a hundred thousand volumes of all classes of books, educational and religious, including twenty-five thousand copies of the Scriptures, have been distributed from Harpoot, being more than from any other point in the Turkish Empire.

While laying these solid foundations in churches and common schools, and endeavoring to erect upon them the structure of a Christian civilization, the Harpoot missionaries have, from the first, aimed to secure the completion of the work, and the continuance of these blessings to the people, by providing for the future training of suitable leaders in the churches and communities. Mission training-schools for both sexes were early established, and have been gradually enlarged. The theological department has had a hundred and twenty-two pupils; the female department, more than two hundred; and the normal school, more than a hundred. The divine blessing has signally rested upon the institution during the eighteen years of its existence, few graduating who are not real Christians. The majority of these pupils still living are now blessing by their benign example and influence the varied nations of Armenia and Koordistan among whom they are scattered, many of them prosecuting the work of planting a Christian civilization with greater efficiency, and at much less expense, than would be possible to missionaries from this land.

The plan proposed is practically an enlargement of the existing group of institutions. Nearly all the buildings have been erected, and grounds secured for the accommodation of three hundred pupils of different grades. The buildings are cheap and rude, being built partly of unhewn stones laid in mud, and partly of sun-dried bricks, the roofs being of earth. Not a dollar raised in America is to be spent on the buildings: any additional funds needed for that purpose will be raised by the people of Harpoot.

It is not a college or a literary institution in the usual sense of the word, but a missionary training-school for both sexes, with six departments, whose object, as defined by its charter, is "To enable the native churches to raise up Christian leaders in all departments, and to send native laborers into the regions beyond." The six departments will embrace the Theological Seminary, Female Seminary, Normal School, College proper, Law School, and Medical School.

To complete, then, the work of evangelization in this field, so far as it is committed to American Christians, the remaining work to be done is, while prosecuting, for a time, the planting of self-supporting, independent Christian churches, (1) to provide for the salaries of the president, who is to be an American, and of the native teachers, and (2) to make the needed increase in the number of native teachers, which cannot be done so long as those salaries are, as now, paid by the American Board, the limitations of whose work and funds do not allow them to provide for the wants of such institutions fully equipped. As the highest salary of a professor will be but three hundred dollars a year, and that of tutors from sixty dollars to a hundred and fifty dollars, the support of the president and fifteen native teachers can be provided for by an endowment of sixty thousand dollars, which is to be invested in Boston under the direction of the Prudential Committee of the American Board of Commissioners of Foreign Missions, and controlled by trustees chosen by them, the interest only to be used for the support of the institution. An appeal is made to all, rich and poor, who can give any sum, however small, without thereby diminishing their regular contributions to the American Board, or to the Woman's Boards, for their usual work, which must, of course, be sustained.

OUR WORK IN WISCONSIN.

From the quarterly report of the State Secretary of Wisconsin we learn that the plan of holding woman's missionary meetings in connection with the meetings of district conventions is growing in favor with the ladies of that State. The meeting for the Milwaukee district was held at Wauwatosa, Mrs. G. W. Nelson presiding. An address was given by Mrs. Walker of Africa. The spirit of the meeting was aggressive, all seeming desirous of doing what they can for the overthrow of the kingdom of Satan. The

new auxiliary at Hartland is doing well; and the society at Wauwatosa is starting out with fresh zeal.

The ladies' meeting of the Mineral Point Convention was held at Platteville, and was conducted by Mrs. S. W. Eaton of Lancaster. Some of the ladies showed their true missionary zeal by riding thirty miles over the prairies, in the cold, in order to be present. We echo the words of the Secretary, and say, "May God give more of this spirit!" Two papers on missionary topics were read; and all endeavored to add something to the interest of the meeting. There is promise in every direction that Wisconsin is coming up more and more to the work of the Master.



FERN-LEAF MOTTOES.

It gives us great pleasure to call the attention of our readers to the beautiful mottoes designed by Mrs. Anna K. Weaver, who is now laboring under the Presbyterian Board in Bogota, S.A. Some time since, Mrs. Weaver originated the idea of these mottoes, and proceeded to execute it. Finding herself successful, she opened an establishment for manufacturing them. Having previously (while a student at Mt. Holyoke Seminary, Massachusetts) consecrated herself to the work of foreign missions, she found this business a providential means of obtaining the necessary outfit for her chosen life-work; and was also enabled to provide herself with a fine cabinet organ, sewing-machine, books, and other needful aids to successful effort in Bogota. Bright financial prospects were before her, had she remained at home; but, turning not aside from her chosen labor, she sailed for South America, leaving her business in the hands of her sister, Miss Ettie R. Kuhn, who still conducts it at Salem, O. Mrs. J. R. Nicholas, an aunt of Mrs. Weaver, is her general agent for the sale of the mottoes. The proceeds of this business are still used by Mrs. Weaver in the prosecution of her work.

To give our readers a better idea of their beauty, we would add, that, after being designed with perfect and delicate fern-leaves, they are so exactly reproduced by solar photography, no camera being used, that even the fibres of the ferns are visible.

During the past year she has designed several new mottoes of rare and beautiful South-American ferns. Some of them are, "God is our refuge," "I know that my Redeemer liveth," "Deeds

are fruits, words but leaves," &c. In all, there are some twenty different kinds. Some are especially appropriate and beautiful for the decoration of sabbath-school rooms. Mrs. Weaver desires, for the present, to sell them only through agencies. She allows forty per cent to individual agents, and the same to missionary societies. In many cases within the past year, individual agents have made from three to six dollars a day selling these mottoes; and a mission-circle in a town in Indiana (previously canvassed by an agent) added forty dollars in less than a week to their mission-funds by selling them. An "agent's outfit," including fifteen varieties, will cost a society ten dollars. By combined and systematic effort on the part of a few in many places, hundreds of dollars' worth could be sold, and thus largely swell the receipts of auxiliary societies. A prominent minister speaking of them says, "The ministry of the fern-leaf mottoes is most chaste and beautiful. Missionaries themselves, they may contribute largely to those in distant lands. I like the fellowship,—children of pure nature and children of grace, workers together with God." The work is one which we heartily commend, with the hope that many an auxiliary, church, or individual will inaugurate it in their respective localities. The Lord requires all the effort we can put forth for the extension of his kingdom. All communications in regard to these mottoes, agencies, &c., from *Eastern* societies, should be addressed to Mrs. J. R. Nicholas, Philadelphia, Penn. *Western* societies should address her at Room No. 48, McCormick Block, Chicago, Ill.

STATE MISSIONARY MEETINGS.

THESE meetings will be held in connection with the meetings of the State associations, which occur in the following order: Springfield, O., May 8; Fort Wayne, Ind., May 10; Ann Arbor, Mich., May 15; Sterling, Ill., May 22; Des Moines, Io., May 30; Manhattan, Kan., June 6. It is hoped that Mrs. Wheeler of Harpoot, Turkey, will be present to speak of the missionary work in that country.

The times are hard. Many who are deeply interested in this missionary work may feel, that this year the money which it will cost to attend their State meeting might better be used for the cause in some other way. But the opportunities abroad have never been so many nor so favorable. Especially in the opening of Kioto,

and the preparation for woman's work in Micronesia, does the call come home to us. It is significant that these opportunities have occurred simultaneously with a time of great spiritual growth and enlargement in the churches of the North-West. Since the State meetings were held a year ago, thousands of souls have believed on the Lord Jesus, and have given themselves to his service. It is not enough that they shall be faithful in their attendance on the services of the sanctuary and in their home duties. Shall their newly kindled love and zeal have no outgoing towards our lost race? Is it not the time for the Church to enlist them in all the holy enterprises which call out the enthusiasm and the self-sacrifice of Christians? The needs of the whole world should be studied and made known as never before. Surely this is no time for cold, thinly-attended missionary meetings.

WE venture to take these few words from the private letter of one deeply interested in the conversion of the world. If all Christian parents made such sincere consecration of their children to the Lord's service, would "The Morning Star" again go back to Micronesia without the two teachers so much needed for Ponape? "In the blessed retreat of my sick-room I am enjoying that peace and rest so difficult for a mother of a large family to attain. I have this day set my children in array before the Lord, as Jesse of old caused his seven sons to pass before Samuel, that he might choose whom he would. My two daughters aged thirteen and six, my four sons, ten, eight, and two, and the infant of days, have I renewedly consecrated to the Lord, praying him to choose which he would for the foreign work, and to fill them *all* with the love of missions that led the dear Lord to the cross. Oh, if I might live to see them all *active* Christians!"

"THE other day," writes a lady-missionary from China, "when I was out on a street not far from our house, I saw two little children that I would have loved to stop and talk to; but what did the little girl do as soon as she saw me, but hastily clap her hands over her little brother's eyes, and then call loudly for her mother! Oh, poor little one! Of course they had heard and believed those dreadful stories about our getting children's eyes for medicine. I could not but admire the little girl's self-forgetfulness. She

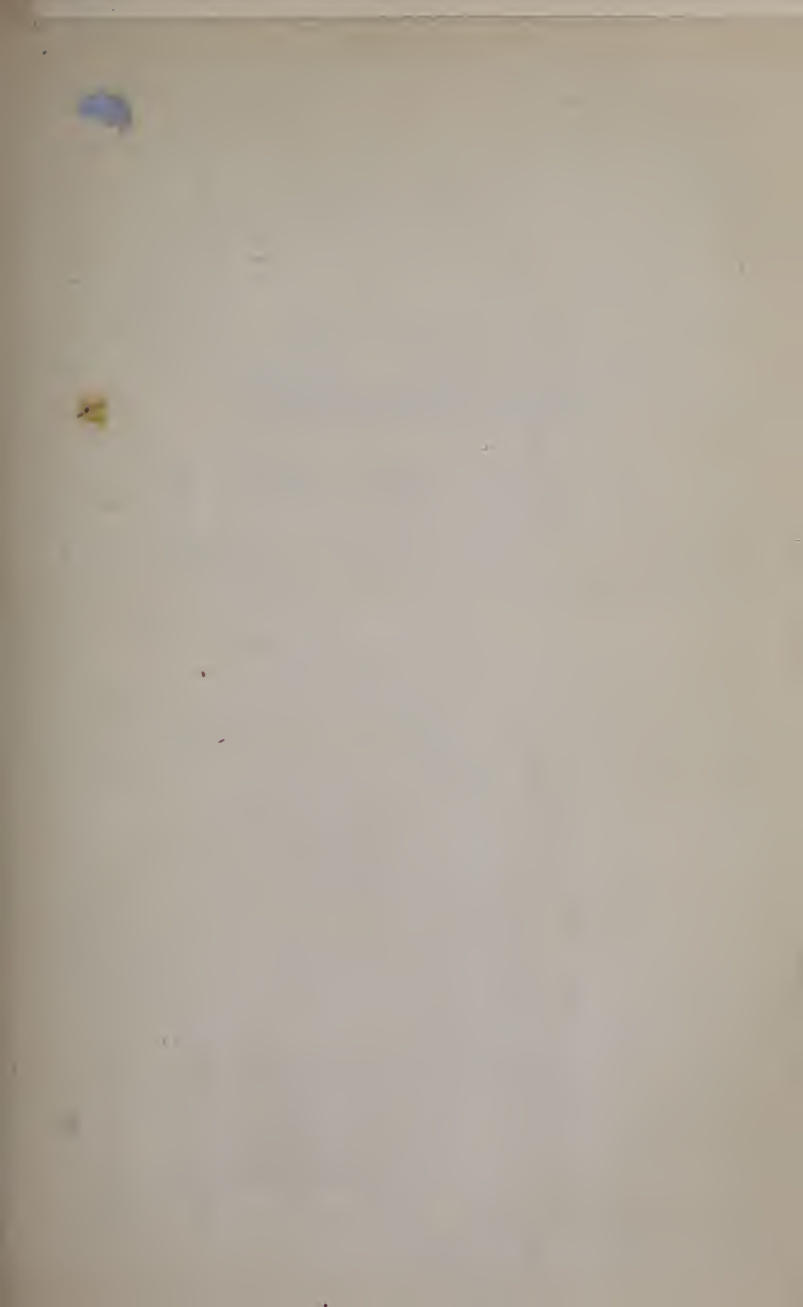
seemed only to think of her brother's eyes." How apt an emblem was that little pair, of man and woman in heathendom! How the latter, shrieking with superstitious terror, seeks to hold shut and blinded the eyes of son and brother and husband! When shall these quick, self-forgotten impulses of affection be turned and utilized to the salvation of both men and women?—HEATHEN WOMAN'S FRIEND.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM FEB. 15, 1877, TO MARCH 15, 1877.

MRS. FRANCIS BRADLEY, TREASURER.

| | | | |
|--|----------|---|----------|
| OHIO BRANCH. | | | |
| Mrs. M. B. Monroe, Akron, Treas. | | | |
| <i>Chagrin Falls.</i> — "The widow's mite," | \$5 50 | <i>Woodburn.</i> — Centennial offerings, | \$7 25 |
| <i>Cincinnati.</i> — 7th-st. Ch., Aux., to complete salary of Bible-reader, | 10 00 | Total, | \$172 68 |
| <i>Cleveland.</i> — Plymouth Ch., Aux., | 50 00 | WISCONSIN. | |
| <i>Elyria.</i> — 1st Pres. S. school, for pupil at Samokov, | 40 00 | <i>Kenosha.</i> — Aux., | \$31 00 |
| <i>Kent.</i> — Aux., | 15 00 | <i>Mazomanie.</i> — Aux., | 65 |
| <i>Madison.</i> — Aux., of which \$1 for Centennial Fund, | 11 38 | Total, | \$31 65 |
| <i>Marietta.</i> — Young Ladies' Miss. Soc. of 1st Cong. Ch., for pupil at Marash, | 30 00 | IOWA. | |
| <i>Steubenville.</i> — Auxiliary, \$8 25; Young Missionaries, \$10.50, | 18 75 | <i>Dubuque.</i> — Aux., cent. offering for Health Retreat, | \$5 00 |
| Total, | \$180 63 | <i>Fayette.</i> — Aux., | 7 65 |
| | | <i>Lyons.</i> — Aux., for Miss Day, | 38 00 |
| | | <i>Newton.</i> — Aux., cent. offerings, | 3 00 |
| | | Total, | \$53 65 |
| | | MINNESOTA. | |
| | | <i>Minneapolis.</i> — Plymouth Ch., Aux., for salary of Miss Barrows, for quarter ending July, 1877, \$60; 2d Cong. Ch., Aux., \$12 50, | \$72 50 |
| | | <i>Northfield.</i> — Carlton Col. Mis. Soc., for pupil at Erzroom, | 28 50 |
| | | Total, | \$101 00 |
| | | MISSOURI BRANCH. | |
| | | Mrs. J. H. Drew, St. Louis, Treas. | |
| | | <i>Kansas City.</i> — Aux., | \$20 55 |
| | | Total, | \$20 55 |
| | | MISCELLANEOUS. | |
| | | <i>Vermont.</i> — A friend, for the cause of missions, | \$1 00 |
| | | Envelopes and pamphlets, | 14 53 |
| | | Total, | \$15 53 |
| | | Total, | \$657 19 |
| ILLINOIS. | | | |
| <i>Chicago.</i> — 1st Ch., Aux., for Miss Patrick, \$101.63; Leavitt-st. Ch., Aux., to const. Mrs. Geo. H. Peeke L. M., \$25; Plymouth Ch., Aux., \$14.55, | \$141 18 | | |
| <i>Lombard.</i> — "Heart and Hand Soc.," for Kobe Home, | 4 25 | | |
| <i>Quincy.</i> — Aux., for Miss Evans, and with prev. cont. to const. Mrs. Harriet L. Glenn L. M., | 20 00 | | |



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